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Restricted
Firefly House, 4th tape, second series (7 tapes)
Tuesday September 2, 1969

Mr. Nyland: Fred, you better come here.

So, today is the fourth of this particular 'second' series. That'll leave us three more. After that, as I said last week, I do not know exactly what we will do, and also what we will talk about for this meeting and for the next three. It depends a little bit on how certain things go, and I would like to, to watch it.

It is sometimes very difficult to know what to say, and even then, if one knows what to say, to say it at the right time. And when one has a...has a larger group, and there is a responsibility of trying to communicate certain things for you which may be useful and which, I hope, will last, of course, a little longer than, as I said last week, that meant a week; that it is for a certain period. I hope, as a matter of fact, that it will contain the substance of Work. And it's my plan, if this is successful enough and worthwhile enough, to take this—these two series, totally fourteen meetings—and publish them privately, for us only. It will be the third part, what I will call the 'third part' of Firefly. It does not mean that in doing that I will stop on the second part. Because the second part will continue, and we will add more and more to it. It is not a question of the length; it's a question of material, and how to arrange it. The third part has more intimate knowledge. There will be other parts to Firefly as we go along, and if God gives me the time.

It is now customary that we start a meeting with a relaxation. And again, I would ask you to clean your mind. Only cleaning it; it's impossible to do away with thought processes, although you can reduce the energy going there, and also by concentrating on certain things at the exclusion of a lot of other things, associations also can be reduced. Sit for a little while. Exclude the rest of the world. We are here for a definite purpose.

[silence–about two minutes]

It is always the same question: How can one learn to live with oneself? When you accumulate more knowledge about yourself, you see characteristics, you learn to know what you are. It does not mean you can live with it. And then first, who lives, with what? Can your ordinary mind live with your mind? Because there are sections in the mind that can be separated from the others. And it is quite possible that this, in the mind, there are several friends as compartments—or, busy with their own little existing and some perhaps a little animostic but nevertheless all belonging together and it is the totality of the mind—that every once in a while it is realized by the different parts of the mind. Then, one part can look at another and can even be a little critical—or, it can accept it.

The question—of the knowledge of the mind—is limited, and we have not received any particular education for a development so that the mind could really be functioning. As it is now, it simply records only certain things that were important as an experience, and basing it on that, it has ideas about what should then be done—again, based on that what I have had before and associated with. And then I call it 'thinking' about what should be my behavior, or what should be, for me even, a discussion of inspirational qualities in my feeling.

It is really a terrible thing to, to realize that as a human being, we are so much body. And, of course we can say, "it is Mother Nature, and it is the Earth, and naturally, it's the fact that we live on Earth," but do we really know what it means? Because the body being, I said several times, 'ninety percent' of my existence, of course has its own demands, but as a result of occupying so much of my personality—[What is going on? Are the pussy cats on the other side? Answer: Yea.]—as a result of that, the amount of the energy that has flown into...flowed into my feeling center is very limited. And for the mind, it has received whatever was required. But, compared to the size—or compared, even, to the development—that even if the organs of the body are very beautiful arranged and in relation to each other, corresponding, and that one can stand in admiration for the functioning of the brain, and of course whatever there is of feeling, that one tries to realize what takes place when I say, "my solar plexus is affected," or "I feel it deep in my heart," we do not know very much about it and gradually, although we do find out, we know, naturally, already a little bit more about the body.

And the condition that has been given to us on Earth is exactly, that the emphasis is on Earth. And for that reason, the emphasis is on the body. And whatever, now, the mind has to do in regard to the body, it really, as far as the world is concerned in which we happen to live, just sufficient to manipulate the body and to keep it out of mischief—or to protect it, because it has thoughts about how to keep healthy. And that the originality of the mind, which it should have—and for that reason, of course, we say that it should be in the development of an intellectual body totally—but one says, "It is only a 'Do.'" That is sufficient, of course, for ordinary life, and it is sufficient for Mother Nature. And also, the half-way development of one's feeling is sufficient for us—to feel, or to have certain reactions in a feeling or in an emotional sense.

But, when it comes to a comparison of what is needed, we base our judgement of ourselves mostly on our behavior. And it is always that we, through behavior, have to see what the other two are. And if I take my feeling, that is so closely linked up with that what is the body, that whenever I see the body, I see the results of feelings. And only in activities can I see, perhaps, the results of mind—or, a mind that has been functioning in translating that kind of thoughts into an activity, again, of the body, then becoming dependent, then, on the body for the execution of what the mind thinks. And that the process of exchanging thoughts–that is, only on the level of the thoughts—and the process of exchanging feelings, only on the level of that, is almost infantile compared to that what the body is capable of. And the personality, then, being a body primarily, has left the feeling and the mind far behind.

For that reason, of course, we have to teach the mind certain things, to be able to look at the body, what really is its function. And when one now knows, once and for all, that the body behaves, and that the body has no particular intellect than only to translate certain things into an activity, or what is being used for the maintenance of the body, that then the body has no particular way of, by itself, directing its own actions. And it has not even a faculty for taking care of that kind of an intellectual quality, and that most of it is dependent, as far as the body is concerned, on a certain configuration of chemicals in the body which determine, then, by their functioning physiologically, certain things that are needed for the maintenance. And when the maintenance includes that it has to be fed at a certain time, or that a seat must come because one is tired, and that then the thoughts start to consider what is needed for the body and then perhaps because of its little mental quality starts to justify what the body really demands, we are so dependent on that body at the present time that the mind has really not a chance to counteract it.

And that the feeling simply hangs on a little bit, simply fulfilling all the little functions on its own, as much as it can, and at times really not wishing to have the use of the body, but not being able to fulfill that kind of an aim. And that one says, "feeling has to exist as such," where is it that we can communicate on the basis of an emotion? How can one *not* express a feeling and still communicate? And when the expression is required by means of the physical body, either by having a certain state of the physical body—of an increased blood stream or whatever it may be, that the heart is beating a little faster—or that one wants to use the mind in the formulation of certain thoughts which have a relation to a feeling, a feeling as such cannot communicate with someone else. One can say, of course, at times, "I feel you." But, what is that? If one says, "I feel," what is it? How do I register that kind of so-called 'knowledge' of an existence of someone? And you say, "I feel you." Where? Or, a person says, "I love you," and you don't feel it. What is it that is needed in order to give more substance to the saying, or to the talking, or to the posture? How can one even read, and separate out of behavior of the physical body, that what really belongs to an expression of feeling and that, you might say, has been 'added' to that what is the manifestation?

One has to be, first, very clear about what is the function of the body, and then has to teach the mind the truth. And the truth that the mind has to understand, is that we say the body, in all its behavior forms, is 'mechanically' tinted. It behaves only upon impulses which it receives, and always in the same way. And that there is very little that the mind can do, than only at certain times directing it to go left or right. But, as far as the possibility of using the body for a different kind of a purpose, for further growth, one is, as personality, much too much involved in the totality of oneself, that the mind cannot even think freely from the conditions of the body. And that many times the body, being in a

certain condition, will affect the functions of the mind.

For this struggle, the mind, of course, is also through the feeling. But the feeling always plays a little different kind of a part, because it is so spread over the totality of the body—and not, like the mind, in one special kind of a section—that it is almost impossible to talk to the feeling; because they are so spread over the whole part, and there is no concentration, enough of even to listen to it—if it could listen. And if it has to listen, to what would it listen, as a language? And what is there in the mind that can talk a language of emotions? At most, it can talk 'feelingly.' And then it becomes an introduction of the feeling into that what the mind wishes to talk and formulate, and the feeling is not communicated—than only via the mind, again.

So, for that reason, the, the feeling center is not to be counted on. And what is left is the behavior of the body in different manifestations. And the singling out of the five manifestations—which are useful, of course, for Observation processes—is only a very small part. Because that what really is a thought and a feeling, has all kind of nuances in the expression, even in a posture. And when one starts to distinguish between the five different forms of behavior, you know they overlap, and sometimes emotion, you can call that an 'expression' on your face. So, it is not very clear what, really, this behavior form is.

But, if I say that it is 'mechanical,' what do I really mean? That the mind is not present, or that the feeling has nothing to say about the behavior—after the feeling has been there and the behavior takes on a certain form, and that the mind, having a thought, and the activity then takes place when, of course, the body is acting in accordance with what the mind is. But then, the body has its own way as the result of its education, and has become, in this process of living on Earth in an unconscious way, completely mechanical.

And this—the mind—will not want to believe. And that is one of the first stumbling

blocks. Because, in the first place, we say that the mind 'thinks too much,' and that it has too many associations. And then you want to teach the mind the truth about your body. And then it refuses to accept certain statements as the truth. Because the mind has—in order to, you might say, to 'live' by itself and to have a certain respect for its own functioning—wants to do something on its own and then, all of a sudden, will become independent on that what the mind...what the mind always has been doing: to become independent of that, and introduce an element 'as if' the mind is in control, and as if, then, the mind has actually power over the body, to command it one way or the other.

This question of self study—of finding out what it is, really, that the body dictates, and to what extent it is actually mechanical—it would have to include all forms of behavior. And then, if it is mechanical, the mind has to accept the fact that then, on the basis of that, it becomes predictable. Because if it is that kind of a machine, as the body is and as the body behaves, then there has to be some knowledge, in the brain, of accepting the body for whatever it is doing. And the conclusion must be drawn, that it is doing that what it is doing because it has to do it that way, and that the mind has no power to change it.

I'm now talking about the motivations for behavior. I'm not talking about a behavior form you can change—that is, going to the left or right; Mother Nature will allow that, and in that, it will create an impression as if the mind has a little bit of something to say; in reality, it's only a little thought so that one or the other is a little bit more desirable and the way we have simply been educated is to follow, for ourselves, always the line of least resistance. And this is the mind, that tells us not to spend too much energy, and it comes simply, you might say, for...from the sense of self preservation. The mind is interested to save as much energy as possible, hoping then that it will be used for the further development of the mind.

The mind is a very strange kind of an entity. It has a function to fulfill, and it knows it. And it has a relation towards the body, and it knows that. And also, it has, at times, a very deep insight in the limitations of its own. And as a result, the mind, it gives it with one little possibility: hoping that it could become different. I've said many times that it is a 'saving grace.' It's what Gurdjieff calls the 'Karatas influence.' It is the fact that that mind, at times, knows very well what is what. And it is incapable of doing anything about it, because it happens to live on Earth.

So, as a result, in order to fulfill what the mind really would like to do, and to become what it ought to...what it ought to be, the mind conceives the idea that it ought to be away from Earth. Because it fears, as long as it is attached to the body, it has no chance whatsoever. And it cannot grow up in the limits of the body. And when it starts to think and ponder about the reason why the mind, in itself, cannot help you, it is simply that, in that particular process, the mind is not only limited, but it knows that it cannot go any further than that what is given to it by Mother Nature, and that even the thought about the possibility of evolution will not take place. That is, in most cases, that what has become predominant in the mind is the sense of an involutionary movement, and that the mind has been taught, by Mother Nature, to accept the conditions of Earth as they are, and that the crystallization process included the mind. But that within that crystallization, the mind would be allowed to move around as much as they wish—within the limitations as prescribed by Mother Earth. And it's exactly there that man gets fooled, because his mind, then, takes on, and has the appearance, as if it is free. And it's only free within the limitations which have been assigned to it, and that in the mind, at times, there is the possibility of the visualization of something different.

And this gives us such tremendous conflicts in the mind. Because the realization that

one is bound, and at the same time the wish that the binding—that is, that what binds us—could be removed in some way or other; and the mind, then knowing it is incapable of doing it unless it could make contact with something else, or it could create a condition that it would be free from the Earth.

These are the problems that each person will have to face—and I leave out now, again, emotion and feeling because they are only a half-way station, and not as yet sufficiently clear because it's Man Number Four: comes up to 'Fa;' also he stops, and he has no knowledge, no experience of anything that belongs to an, to an Objective state—that is, 'Sol-La-Si'—and in that way he is on the same basis as the mind itself. But, the mind has an advantage which Man Number Four has not. That is, if Man Number Four could live in his feelings, he would be on the line which separates the unconscious from Conscious, and then, at times, he could actually experience the possibility of an emotional state. The mind can, as 'Do,' on the line, function in two different directions.

For a man to live in an emotional state is practically impossible, because his emotions are connected with his body; and immediately, when he tries to express any kind of a feeling which may have to do with looking towards the possibility of permanency in his Kesdjanian body, and then being at the 'Fa' state of his emotional condition, he would then be allowed to see what it might be if Kesdjan actually could be fulfilled, but the expression of that—to which man has been taught to adhere because he has never been taught how to express his emotions independently of the body—immediately the body takes over and drags such a man down again, below the line. And for that reason, one cannot count on anything at all as far as the feeling is concerned; of course, one could count on it if the feeling, having changed into an emotional state, has a right of existence of its own, but also that means, it has to leave the body alone.

What takes place when you look at this diagram of the three bodies? It's really, the 'Do' is much more fortunate. It is a little bit further removed from the physical body. It is not attached any more to anything that belongs to the physical body in an unconscious state. If I am at 'Fa' of Kesdjan, I still have to drag along with the 'Do-Re-Mi,' which belongs to the unconscious state. But, the 'Do' of intellect starts at the end of the physical body—at 'Si-Do' of physical—and because of that, it has a freedom which the feeling does not have.

Now, I wish to understand, in my mind, the condition of my physical body. And the result of Work means that for me, not only the 'Do-Re-Mi' of intellect or the 'Sol-La-Si' of Kesdjan would be affected and then creating Consciousness and Conscience, but the effect of a man, as he lives and as he tries to Work, is that the 'Si-Do' of his physical body loosens up. And this has a tremendous meaning for a man. Because everything, then, that is physical becomes...comes under that law. And it is that kind of indication of a possibility of freedom which will give a man a sense of what it might be if intellectual body could be placed on top of his physical body—and starting at the 'Do' where physical body ends, and which is the beginning of his Soul.

The 'Si-Do' for a man is never understood. It is only understood at the end of his life, because then it is cut off and, naturally, he has to understand it because there is nothing else to stand on. So, for that reason, the postponement of having to teach a person what will be required when he has to face death, is simply incurred by everybody by not wishing to think about death at all. And then to hope for the best. And that every once in a while, in a state in which one is really up against it and where the mind and you might say plays 'tricks' on one—of trying to tell you certain things which you know are not truthful, so then it requires, and the mind asks you, to believe it, and you don't want to

believe it—then you are up against it, because then you say, "Why all this rigamarole of Earth when it would be just easy to stop myself and to free that what is my mind and my feeling from the rest of myself, and to create the condition of death for me, so that then, that what ought to live should be free?" And, of course, in principle it's correct. But, in practice it's absolutely impossible. Because, that what would remain is not equipped to live a life without the body. And it would be a fatal mistake, and each person who would go through that experience *does know*.

How does one know when one is still alive? How can one, in life, know that such things, in a spiritual world, belong to the spiritual world, and how can one, at certain times, communicate with that kind of a state so that it becomes, in the language of a Kesdjanian body or in the language of a Soul, understandable? The only possibility is, to develop a Consciousness and a Conscience, because that is the language which is needed—even for the communication between this life and Mother Nature, and that what is hereafter. And whatever you want to call it—a level of emotional states, or the planets, or a level of the Sun—we have no language. Why do I have to prepare even for the Moon, by putting on a suit so that we can live there for a couple of hours, and can...and have to exclude, even, the atmosphere of the Moon because we must carry the atmosphere of the Earth with us in order to live there—and it becomes an introduction of a foreign piece of material, not belonging to the Moon, but simply looking around a little bit and then reporting back again to Earth.

The development of man should first be the development of his emotional body in order to find out what is the value of his life on Earth. And for that reason, the 'Fa' of Kesdjan starts at the same height as 'Si-Do' and the development of Kesdjan—in the second part of it—is parallel to the first part of Soul. And it is this process, of the

formation of 'I,' which then starts to affect both Consciousness and Conscience, and it is then a parallel and a simultaneous development.

It's another way of looking at Simultaneity, which is that what can take place at the same time for the development of that what is needed in order to over-bridge the possibility between unconscious and Conscious states. It is that what is needed as a form—with the two sides and the two facets belonging to one entity—which will enable a man to free himself from the 'Si-Do' of his physical body. It is that result, when there is unity between Consciousness and Conscience, that then the man can become free, acting under the influence of both of those higher forms of level and higher forms of Being. And that then, the 'Si-Do' automatically will be released, because it cannot continue to remain in the state of tenseness in the presence of one's Conscience and Consciousness. It is then that the body knows that it has to submit to that kind of a law and cannot follow its own anymore. And it is at that point, of course, where this question of mechanicality will be broken.

Mechanicality includes everything I do, everything I feel, even—when it is expressed—and everything I think—also, and in most cases it is, expressed. And that is me. A personality altogether mechanical. All the thoughts. All the feelings. All the actions. All the postures. All the way of saying things. All the way of introducing what we call a 'feeling' and a 'thought' into an activity, or into that what there is as a movement, or a behavior form of any kind. Even in breathing, it becomes mechanical. And this I never will want to know, because I don't believe in it with my mind. I always hope for the possibility of a development which then can take place even without the aid of the body. And then we would ask your mind, "What do you wish, really?" And the mind will say, "I want to grow."

Because in the mind there is that form of life. And in the feeling, and in the emotion,

there is that life. And there are two ways by which it can develop. One is, the creation of something that is already independent and then starts to function; I call it a 'guide,' or the guide will do a changing over of the mental states from an unconscious condition into a Conscious one. And the second is, that I deepen my emotional state in relation to God. Those are the two possibilities. And when I try to follow them—one by means of the understanding of 'I' and the other by means of the understanding of God—I come to the conclusion that that what is really me is that what is the Magnetic Center within myself, and that in that, both are represented.

And that if I only could recognize at a certain time of mechanicality that my Magnetic Center is not touched by mechanicality but remains pure regardless of whatever has happened before and whatever education has covered it up, and that the process, of course, of trying to go through all these different kind of layers are encouraged, to a certain extent, by the mind when it knows what is needed. But before the mind starts to know what is needed, it has to overcome its own conditioning, and everything that then the mind wishes to tell me in a state of unconsciousness is simply that it is not necessary to try to become Objective but that the mind itself has already such facilities that it will give you self knowledge, also as if, "Oh, well, what's the difference; it's not at the moment, but after all, it's the same thing; it only reaches you a little later."

Why is it a question of instantaneousness? Why is it a question of that moment? It's simply because the body, as it lives on Earth, is tied down by certain bonds, and that what connects a man with his body, and his mind functioning in his body, is his sense of time. That is how he is bound. Because by means of time, he expresses directions in space. And since he has to walk, and he goes from one place to another, his mind has been taught that time elapsed—and he has been given a watch and a clock, even, to measure it. And, of

course, all of that is based on that what he has seen when he looks at the Sun and it comes up and it goes down, and he says, "A certain time length has elapsed." But if a man could look at the solar system from the outside of the solar system, such rotations don't take place, because they are contained within the one unit of a solar system in which, quite logically, all time relating to that what is within does not exist any more outside, when looked at Objectively.

And it is that disappearance of time which, of course, is noticeable at different scales or levels of Being, and when Gurdjieff compares it to the time element in a drop of water, it is exactly the same kind of a principle, that that what becomes a drop of water is exactly, from the standpoint of infinity, a drop of water in which time is dissolved. And that a man, trying to look at himself and his own world and becoming Objective, in him, then, time is dissolved and in its place there is a reality which is no longer subject to any decay.

Because, we measure time as decaying. As a process of decay. We say, "So many years old, and a man must die." So much happens when you leave it out in the sun for a couple of years. So much happens when the conditions of Earth are contained within a certain time length; and one even talks about generation after generation, or historical fact on top of another historical fact, in order to illustrate and to keep constantly in mind that what is necessary to keep a person asleep.

Time keeps a person asleep. The whole concept of time is ridiculous. Even if you go to the Earth, and you go to the North Pole, time disappears for you, simply because the Sun happens to be above the horizon six months. You can see it go around, and you can still say there is time consumed in a going around, but what do you measure it by? Simply, again, by the place where the Sun happens to be—above the horizon, or so—and you, in your limited vision, cannot realize what is the totality of that what is taking place as a

(side 2) Oneness within a drop of water of the solar system. [Yeah (tape turned over)] So, for that reason, I say that the mind is exactly the enemy when it is determining, by means of time, one's progress.

In order to free the mind form that kind of burden, one has to live in a different place than the body will allow. Either I choose the possibility of the creation of an 'I' and that then, placing the accent on that 'I,' I become free from my body, or the possibility exists to go within and reach the point of infinity within myself, and I call that 'Magnetic Center.' One is a little intellectual, the other is emotional. Both lead to exactly the same thing. And both, when it is the same thing, function as part, or as a unit, regarding the rest of my existence.

Whenever one creates 'I,' whenever there is something in your brain that starts to become Objective, then parallel to that something starts to move from your solar plexus to your heart; it is that process of Simultaneity which gradually takes place: whenever a mental something starts to function in an Objective sense, that then an emotional something starts to function in an intuitive sense. In the one case, that what is needed is no description for that what is being Observed. In the other case, there is no need to use any talk and defining, but one feels the presence of God. And in that sense, then, both are exactly based...or based on exactly the same principle. And what really takes place when a man Works—and I want to explain that quite well—is that one has constantly this wish, this attitude, for Objectivity.

That what takes place in the brain is not necessarily located to one little bit of a place where it starts. It is, really, that the totality of the brain becomes affected by the wish to become Objective. And that gradually, out of the vibration rates of the different activities of the brain, the rates are shortened so that they start to vibrate in a different kind of

tonality. And because of that, I reach a state of Objectivity which is, of course, in relation to where I started from, exactly twice the number of vibrations; because, between the 'Do' of physical body and the end of physical body as 'Do,' is only the rate of vibrations as represented by the one 'Do' and the other, and when I compare it to a regular kind of a scale, I know that there is that kind of a relationship.

Ouspensky, of course, tries to tell that by means of certain laws that exist, and that if one moves from the Earth and is subject, perhaps at '96' in an animal state and '48' as a human being, that then the next one is the value of '24.' It comes to exactly the same kind of a thing, because I simply mean by that, that that what is the bondage has been reduced. But what actually takes place, is that out of the '24' two are connected, become one, and the resultant is '12'—or if it is '48,' the resultant is '24.' It goes like this all the way up the scale—until '3.' And in '3,' the law of phenomena, which has reigned so far, changes over into the law of noumena. At that time, time is completely gone. In '3' there is no more time, because it has the possibility of becoming One at any one time. At any one time: it

side 2 means, in infinity.

When I try to function in such a way that I consider that what is my body—in the behavior forms of my body—and I now try to teach my brain the truth about my body, I simply say, "Please, accept it the way it is; that is the truth." Because all other kinds of interpretations will lead you astray. All kind of associative forms will keep you unconscious, will not develop your brain as it should have developed.

What is it that is, in man, preventing him from developing normally as a man? You can say it is Mother Nature wanting to keep him asleep. But even at that, you can ask, "Has Mother Nature not enough people who are unconscious; why can't you object to me wishing to become Conscious—no one will know it, because there is a totality of

unconsciousness that is required for the feeding of the Moon or whatever is needed for the rest, but for heaven's sake, why can't I, in having fed the Moon, go a little bit further, to Anulios, and then return to the state in which I know that I was before, and which belongs to me?" And why can't I pray to Mother Nature to let me go?

And in reality, it is like that. We start to talk to Nature, and we tell Her, "You are beautiful as the Earth. I love this and that and myself, and I see what it is, my body, and I admire all the functions, and I say that physiologically and even a little bit psychologically which may be partly Man Number Four, all of that is so beautifully arranged and so in balance, and I'm so sorry, Mother Nature, that sometimes I disturb it." Because, it really was intended to stay in balance, and if everything had gone in accordance with the rule from the Lord, it would have been quite alright. But I am lopsided, and my body has told me *so* many things contrary to what my mind tried to tell me in the beginning so that finally the mind has shut up, and is now filling itself with all kind of nonsensical data about myself, trying to tell *me* the truth. And I really, I don't believe my mind anymore, because it is not anymore a part of me—at the present time my body can tell me more about my health, because my mind may not know when the body is sick, but the body will tell me by throwing up.

And it is really that process: first, the acknowledgment of the beauty of Nature and to give Her that kind of respect, and in the crystallization of man on Earth, the acknowledgment that one has been brought here because of an involutionary law; and that therefore I am grateful at this law...for this law allowing me to be crystallized *now*, and not to be crystallized further in space, on the Moon, or somewhere in the universe where the laws total '96' or perhaps even '196.'

Whatever happens to me, I am grateful now to Mother Nature to allow me to be alive

on Earth, and I'm grateful for the possibilities of belonging to the total Ray of Creation, of trying to understand that the crystallization process gives me a chance to understand an equilibrium between *two* laws, so that my mind need not always be fooled and think that is only going in one direction but that there is a possibility of the recognition of something called 'evolution' to which a man then, if he can see this and understands his mechanicality as belonging to the involutionary law, that something can start in him to decrystallize at that particular point of his life. And that in the first place, it is necessary for such a man to be grateful for Mother Nature to have given what it is, and including the ability of vision.

Because we are not always grateful for that. We *always* will look at that what are the limitations of oneself, and we always think that either it's us, or that Mother Nature has meted it out to us, and that God was so far to seek and He has forgotten us. And of course there are moments of the cross, that one says, "Eli, Eli, lama sabachthani"[1]—that, naturally, does take place. You can say it's a low point, but it is also a point of the realization of the crystallization which is me. And when I see this and I say, "It is crystallized because I know it is mechanically constructed," that is the crystal; because that is the rows between the crystals, keeping the crystals at a certain place, and it makes a beautiful picture—sometimes a tetrahedron, even, or an octagon.

What is it that a man wishes at such a time: to understand why he is bound. And he will not know until he starts paying. Because it is a debt to pay, and it is a debt for the secret of his life. And Mother Nature has it in Her hand to tell you, because She will allow a black sheep to separate from the herd. But you...you, as a human being, have to pay. And you pay in gratitude. You pay by being thankful for that what has been given, which gave you, regardless of your suffering, a certain insight in the condition of your life, and it gave you the possibility of realizing that there was, for the necessity of an equilibrium, an

evolutionary law and that it is possible—it is held out as a possibility; it is held out as the establishment of a potentiality of a man—that he can grow out from this crystallization process by freeing himself from his body. This is the requirement that Mother Nature allows, and it is the requirement which Great Nature puts on one.

And anyone who continues to sit and think and suffer, and allows his mind to tell him, and to play tricks on him, he deserves to stay that way and suffer the tortures of the damned. A man wishes to stay in Purgatory in order to find out what is Heaven. But if in Purgatory he doesn't Work, he goes down to Hell, and then it will be a long time before a negative absolute is joined to positive absolute. Each person, in some way or other, will have his chance, because God is fair—infinity cannot see an opposite, so of course there is no unfairness in God. But it may a long...may be a long time before the little part of life that is now represented in this body will start to understand what is meant: only then, when the totality of that what is form has become transparent. And when I sit down within my body and allowing it to remain dark, naturally I keep on suffering. And I go down and down into the realms of Purgatory, and sometimes I don't even see the way out.

Why does God come to Purgatory, His Endlessness visiting that planet? Why is it that it is so beautiful, as Nature? Why is it given to a man to be fooled, as if that were everything? Simply to satisfy his mind. So that his mind need not disturb him, and that his mind can be kept quiet, and that his mind can be kept asleep. And God comes. And His Endlessness visits these poor Souls, who are of course affected by the surrounding of beauty, and the flora and the fauna. Everything that is there: song birds and birds of paradise; and eating; and drinking; and everything justifying the existence of one's unconsciousness, and falling asleep in all of that. And His Endlessness comes, and one feels the hem of His garment when He passes by. For that reason, we need feeling. For

that reason, you have to believe in it, because that is the only thing that will ultimately help you.

Your feeling has a possibility of a chance to contact, at times, His Endlessness. It can, in a cry and in that what is the result of the wish to become religious and to feel that the content of one's life, as conduct including one's behavior, that there are certain ways and means and postures and certain attitudes emotionally tinted and sometimes taking over completely as if the rest of oneself doesn't exist and if one, in that case, lives; and it is that state in which the creation of 'I' takes place.

I've said so often, it is not just a little bit of something, that you say, "Now I will Work a little bit." It has to engage you, emotionally. It has to be based on the realization, of course, of what you are, and what you may need. But, the attitude in wishing to ask the Lord to help you to create—because you don't know exactly how it might be and how it could come out and you hope that it is not subject to a detour so that you have to go on and on and on, and try it again and again.

At such a time, this particular humility, this wish of letting God tell, is the 'Si-Do' of physical body, released. This is the attempt one makes when one wishes to prepare for an emotional state of reaching God, with the relaxation of oneself from *all* forms of behavior, including suffering, including praise, including self love, including jealousy, gossip—all the rest that I know that I am as a human being and which, of course, I must maintain. Because, why would I give it up? I still live on Earth, and what is there to go in to, what can I transfer to when I haven't even built anything than a little bit of a wrecking boat that is, of course, already leaking before it starts by Man Number Four. Nothing permanent about that. God must help me to build something that remains in existence—I say, "for ever and ever" because, for me, that is simply infinity. Permanency is infinity. The rest is

finite.

Try to understand what Work means. Try to see where to place it. Try to have perspective about Work in your life. Try to see how your life can teach you how to Work. Try to see what you are in daily living. Try to find out what it is, as truth for yourself, in what you allow: your energies will go in any kind of a direction, completely uncontrolled, and mechanically simply being used up without any rhyme or reason, and surely not with any kind of an 'I' present and God, quite far to seek.

Why don't you open to that? Why don't you place yourself in relation to whatever you are interested in, in ordinary life or whatever it is that's fancy—that is fancy for you, wherever you wish to go? If one talks to people in this Group number III, what is needed? Life. To tell people, "I understand your problems." It may be difficult sometimes, because how can one, as a human being, be omniscient about all problems of everybody? But, one can have a certain presentiment, a certain something that is like an indication that perhaps, in a certain direction, it can be understood. And then, by means of one's feeling, one can be honest and truthful in the communication of that kind of a thing. Not having experienced it oneself, one will know what the other is suffering.

It is needed, that when one meets a person on the ground where they live, that then you have to understand their striving as coming from their state and whatever it is—that state, their education, their knowledge, their ambitions, the different ways *they* have looked at life and perhaps even have come to certain conclusions. That you never will look down and say, "Oh God, you don't know about Gurdjieff. Ah. Who are you?" The attitude is just the other way: "Please tell me what you have been doing so far. Please tell me why it is that you come now and ask. Why can't you find it in the way you went? What is wrong with Zen? What is wrong with Krishnamurti? What is wrong with such people in church

that you have gone to? What is wrong with Christianity for you? Why is it that you are interested in the Vedanta, and why don't you stick to it? Why Gurdjieff? And, why ask me? Why can't you ask yourself?" And all the time, that what one is as a human being, with whatever behavior you represent, always should be understood in the light of what you are as a totality of a human being unconsciously living in Earth and trying to do the right thing, and be kind, and see if—in all the things of Earth that you have to do—perhaps there is a spark of something that could be useful also for someone else. And then only after quite some time, tell them about Objectivity.

The road for wishing to Work on oneself leads through that first, before you even will have a spark of an 'I.' You have to make payment after payment. Don't attribute it to Work, that you cannot Work; it is simply because Work gives you an opportunity in an unconscious state to find out what is the truth for your brain. When your brain starts to function, again in its usual way, and wants to utilize all the so-called 'new' facts in order to fit it in—in the ordinary unconscious way of thinking—one has to teach the mind to shut up at times. Simply say, "I am very simple human being, trying to get along and trying to find the road to the Objective world. If there is anything in my mind that can tell me, please, then, tell. But if there is something else that you want to talk about that has no relation to that kind of a thing, please get out of my way. Shut up altogether, because then, for me, you are the devil and, you want to be blamed for something? That is the blame I place on you. My Magnetic Center places it on you, ordinary mind, keeping on talking, talking, thinking, functioning, making me restless. I leave you." Because I go within, and I wish to find that kind of rest, and at the same time, remain alive.

It is that kind of prayer that you must have. It is that kind of a task that you must take on every once in a while. I have mentioned before, of course, a day of austerity. But

that is not to only include meals and the rest, but include *not* the behavior form of others; your own. So that if, on such a day, you take every word you mention, you use; every look you have in your eyes; every motion of your hand or your arm, your head; every expression on your face; every way, you might say, you 'look'—and, you watch your feet as they go. I say now, 'look' at your feet, because sometimes they are habitual. Sometimes, when you can watch them, you can make them behave in a certain way as you then wish—like a hand, when you can see it, can take hold of a chair, and it can then be under the command of your mind, and your mind can be teaching a hand to be simple. It can teach parts of your body to resist the temptation to tense up. It can tell your lips, to keep them tight and not to say anything. It can tell your eyes, to shut them. And you don't want vile gossip to come out of it.

This is what I mean by a day as a task. That kind of simplicity, in which you start to understand the mechanicality of yourself and to see how *always* it is the same—with a different kind of a world and sometimes a different cloak and a different way it is dressed up, but always that world of yours.

I don't know if you want to take such tasks. As a matter of fact, I don't know what you want to take; because, it is not that concern of mine. I wish you would grow. I wish you would try to understand, sometimes, what I try to say, sometimes so stupidly trying to formulate, sometimes emotionally trying to say certain things, sometimes really being a little angry or sad. And of course I make up my mind. I say, "No, I don't want anymore, because what is the sense?" Everybody knows, and when they do know, they also, at times, will be sad for themselves. They have to live in this world, and sometimes with others which *they* call a 'group' and whatever other activities take place—with or without your knowledge. But all such things remain so completely low. By the ground. And, my

wish is that you grow wings. And that you start now, and not wait. So that the image—as you know, of the little Sufi image—of that what is the image of you in a box; and it is closed; and it is there all during your life; and at the moment when you die, someone who loves you opens the box, and you fly away.

The process of growing wings will enable you to over-bridge the 'Si-Do' of your physical body. The recognition of your mechanicality in behavior forms so that nothing will surprise you, so that you know the machine, how it operates and how it *must* behave, will give you Objectivity. It will mean that you can then accept yourself as you are, without any further questions, without even the necessity of describing it. And that for one day, you could accept yourself, then, as you are. And you could walk up and down the stairs, and back and forth from here to the Barn, or from your apartment to the subway, or from the entrance of the office building to your room or your seat or your desk. Such a quantity of new material would be gained, and so much of yourself could be unearthed. The unearthing means the freedom; from the Earth, because then, when it can be Observed, it need not be bound any more.

Please sit quietly. Don't think too soon about the outside world—it'll be only too soon, you have to think about it. Try to hold on, if you possible can, to something. If it's your inner life, hold on to it. If it's your suffering, let it go for a little while because it does not now belong. If one understands what is the meaning of life, life counts—not the things that object to it. If you understand Great Nature, *that* counts—not Mother Earth. If you understand the necessity for the development of your brain, to become Conscious, or that what is your solar plexus, to become Conscientious, your body need not count, than only as a little vehicle assigned a certain place in the rest of your world, of serving you, properly—at your command, and in freedom, and also, I would say, with 'joy' of having

found the place where it really belongs.

I hope to see you next week. Good night.

Footnote

[1] "Eli, Eli, lama sabachthani": Aramaic, "My God, my God, why hast Thou forsaken me?"